

THE HISTORIOGRAPHER

of
THE NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS
and

THE HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH

*published to promote the preserving
of church records and the writing
of parochial and diocesan history*

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What do you do when disaster strikes?

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On August 29, arguably the worst natural disaster ever to hit this country struck indiscriminately along the coastal regions of Alabama, Mississippi, and Louisiana. Millions of people were displaced, hundreds lost their lives, and while the emotional toll has no reckoning, the financial toll is in the billions—and still counting. For the most part, Episcopalians and other people of faith thanked God for their lives and the lives of their families, and those who were able—and many who were in dire straits themselves—reached out to those less fortunate with a generosity that seemed to know no bounds.

In times of peril and stress, people of faith turn to

their churches. But Hurricane Katrina took their church buildings as well as their homes. In Mississippi, six Episcopal churches were totally destroyed, others suffered damage. In Louisiana, water was eight feet high in St. Paul's Church in New Orleans and did not recede for days. This did not deter the faithful. They surveyed the damage, salvaged what they could, and in a number of places celebrated the Sunday Eucharist where their churches once stood.

After losing so much that was material, both the intangibles and the salvaged treasures take on greater importance. Memory, history are crucial to recovery. But in many

cases, the paper record that supported the history was either blown away or water-logged. The memorials that were a part of a parish's history and supported the record of lives lived in the church are totally destroyed or in disrepair.

This issue of *The Historiographer* includes three articles that—unfortunately rather like closing the barn door after the horses have bolted—aim to give not only hope for restoration of some items, but also the tools for doing just that should another disaster, large or small, befall (*see pages 13-15*).

At Trinity Church, Pass Christian, Mississippi, the Rev. Chris Colby celebrates Eucharist. David Johnson photo courtesy of the Diocese of Mississippi.



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News and Notes

Historical Society searches for new journal editor

The Rev. John Woolverton, editor-in-chief of *Anglican and Episcopal History*, has announced plans to retire, and a search is now underway for his successor.

The editor-in-chief of *Anglican and Episcopal History*, a scholarly journal, is responsible for all editorial decisions and activities pertaining to the journal. The editor is a member of the Historical Society of the Episcopal Church (HSEC) and reports annually to its board.

The editor should be a North American Anglican, a historian, scholar, and published author. He/she shall have a negotiated compensation (an honorarium and/or release time). Provision shall be made for expenses such as phone, internet, fax, photocopying, and similar routine expenses related to editorial activities, as well as transportation and housing for meetings of the Society.

The Society wishes to announce this appointment at the 2006 General Convention of the Episcopal Church. The new editor shall assume duties during 2007 and be responsible for the March 2008 issue of *Anglican and Episcopal History*.

Applicants should send a resume and cover letter with information on three reference contacts to: Fredrica Harris Thompsett, 99 Brattle Street, Cambridge, MA 02138, e-mail ftompsett@eds.edu. Applications submitted before December 15, 2005, will be guaranteed to receive consideration. Details may be found at <http://www.hsec.us/>. HSEC is an equal opportunity employer.

NEHA issues a call for papers for 2006

Historic Christ Church Cathedral in Mobile, Alabama, will host the 2006 conference of the National Episcopal Historians and Archivists. The conference will begin on Tuesday, April 25, and end on Saturday, April 29. The theme is "Religion and Architecture on the Gulf Coast."

In her "call for papers," conference coordinator Kit Caffey said the theme of religion and architecture is broad in order that participants will have as expansive an experience as possible. The emphasis, however, will be on the history of the Anglican/Episcopal Church from its arrival on the Gulf Coast in the 18th century to the present time.

Please send your paper and/or presentation proposals to: Mrs. Kit T. Caffey, NEHA Conference, Christ Church Cathedral, 115 S. Conception Street, Mobile, AL 36602; phone 251-626-0053; e-mail KitCaffey@earthlink.net. Deadline is January 15, 2006.

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John Walter Davis (1920-2005)

On June 5, John W. Davis, former president of the National Episcopal Historians and Archivists, died in Vero Beach, Florida.

Born in New York City, Davis was a graduate of Hofstra University and General Theological Seminary. Following ordination to the diaconate and priesthood in 1945, he began a 40-year ministry in the Diocese of Long Island, serving churches in Queens Village and Carle Place. From 1948 to 1968, he was diocesan director of youth and college work and of Camp DeWolfe. He was also a teacher and chaplain at several Long Island colleges. In 1968, Davis became rector of historic St. George's Church, Hempstead, which he served until he officially retired in 1985. Then in "retirement," he served churches in Long Island, Florida, and Michigan.

Active in many diocesan and community programs, Davis served on Long Island's standing committee and chaired the Nassau County Human Rights Commission. He was made an honorary canon of the Cathedral of the Incarnation in Garden City and was a recipient of the Diocesan Distinguished Service Cross.

Always interested in history, Davis became diocesan historian and archivist. He wrote *Dominion in the Sea: History of the Diocese of Long Island*, a book which was received with acclaim. In the preface, he explained that in his work, as he

traveled throughout the diocese, the historian in him wanted to know "how each parish and mission began, how they fit into the Diocese, and how the Diocese began and the way in which it worked." The result is a history that records not only what the diocese did or did not do, but sets the story in the context of the social and political history of Long Island, the state, and the nation.

Canon John Davis was a mentor to many people. He always managed to turn a conversation from himself to the person he was speaking with, knew the project the person was working on, and asked about progress. Whether one was highly trained or a neophyte, he was always willing to listen and gave sage advice about archives and historiography. He valued each person's experience and point of view and did much to break down barriers of elitism.

Davis led NEHA at a time when the organization was going through major changes. His ideas led to our first constitution. He is the person we honor with the annual award that bears his name: The Canon John W. Davis Award is given to a member of NEHA who has given selflessly to the organization and to the preservation of Episcopal records.

John Davis is survived by his wife Bette, their son Jed, and two grandchildren.

—Stanley R. Upchurch and Arthur Leiby,
Archivists, Dioceses of Oklahoma and Easton, respectively

Steele Wade Martin (1926-2005)

On April 14, Steele Wade Martin, former archivist/historian for the Diocese of Rhode Island, died.

Born in Chicago on August 31, 1926, Steele Martin received his BA degree from Northwestern University in 1947, his STB from General Theological Seminary in 1951, and his STM from General in 1956. Bishop Wallace E. Conkling of Chicago ordained him deacon in 1951 and priest in 1952. In 1953, he married Priscilla Fallis Clark. They had one child.

A student of history throughout his ministry, Steele often served historic churches, among them Christ Church, Quincy, Massachusetts; and in Rhode Island, St. Stephen's, Providence, St. Barnabas', Warwick, and Christ Church, Lonsdale.

Steele had the spaciousness of mind to evaluate history. Whenever his vision of God's led him into adventure on the cutting edge of present-day issues, he moved ahead into the new territory with a solid grounding in Bible and theology. Conversely, when in teaching and liturgical leadership he focused on tradition, it was not as one defending a cause, it was the focus of a man who was affectionately inhabiting his familiar home.

During the 1950's, when some people became complacent or even euphoric about how well the Church in the U.S. was doing, Steele saw something else. In 1957, he wrote in the *Rhode Island Churchman*, "Religion is now fashionable

in the land. The test of our religious revival will not be whether we produce more churches, bigger and expanded buildings, and more active programs; but whether we are transformed in Christ in better Christians."

The recent era in the Church, in which things have not gone so promisingly as many people expected 50 years ago, Steele and Priscilla Martin have likened to the experience of the Babylonian exile in the Old Testament. In their book, *Blue Collar Ministry*, they say, "Denying the past leads to unreality. But the exile tradition can lead us in hopeful imagination to a new home in Christ." Toward the end of the book, Steele says, "Our only hope is in God who is three, Father, Son, and Spirit, and within whom there is sociality and love. . . . That is a part of being human, to be created in God's social image. I shall be given to love my neighbor in the image of God, who loved my neighbor. Then in the Mercy I shall be able to love myself as God loves me, and at least some of my neighbors love me."

Steele Martin's funeral was a remarkable event: St. John's Cathedral was filled with clergy and laity of different persuasions. Steele was a dear colleague. I will miss this man whose gentle voice sometimes conveyed biting, cutting words and *usually* conveyed encouragement and kindness. I have received full measure of his encouragement and kindness.

—Lawrence H. Bradner,
Archivist/historian, Diocese of Rhode Island

Bath Towne celebrates St. George's Day

By Bea Latham and Billy Jones

England came to Bath, North Carolina, in April of this year as part of an ongoing celebration of the town's 300th anniversary. The former Archbishop of Canterbury, Lord George Carey, and his wife, Lady Eileen, made a three-day visit to Bath to mark the Anglican heritage of St. Thomas' Church with a celebration of St. George, the patron saint of England.

Bath is the oldest incorporated town and St. Thomas' is the oldest church in North Carolina. The parish was created by the Vestry Act of 1701. Construction of the second church began in 1734. Built of brick brought from England, the workmanship is Flemish-bond, the mortar burned oyster-shell lime. The church, which has been fully restored, has its original tile floors, under which are graves of early settlers. Among its treasures are a pair of three-branched silver candelabra said to be the gift of King George II, a silver chalice given by the Bishop of London in 1740, and a silver Communion set in use since 1860. The church's bell was cast in England in 1732. In 1715, Governor Charles Eden declared St. Thomas' to be the first public library in North Carolina, a library stocked with books sent from England by the Rev. Thomas Bray.

What had been forecast by local weathermen as a cloudy, rainy weekend turned out to be quite comfortable, much to the delight of the numerous participants who were outfitted in Colonial costumes. To those passing by, it must have seemed that time had taken a few steps back—from the outside looking in, the pews were filled with men in vests, white stockings, and knee britches and with women in floor-length dresses, their heads covered with small caps as was the Colonial custom.

Evensong on Friday and Morning Prayer on Saturday were from the 1662 Book of Common Prayer, very likely the



book the early Bath settlers used, first in their homes and then in the church itself after its construction in 1734. Sunday morning Eucharist was from the current American Book of Common Prayer. The Schola Cantorum, an East Carolina diocesan choir, provided beautiful music for the Evensong service. The Saturday morning music was greatly enriched by selections by the Ad Hoc Musicians consisting of Lorraine Hale Robinson (harpsichord) and Don Shiffler (recorder).

The crowd was initially in awe of the robed patriarch with the British accent who officiated and preached in each of three services. But, as he visited with the crowd after services, most were surprised to find that Lord Carey simply wished to be called George and was delighted to have the opportunity to be part of the anniversary celebration of this former English settlement. East Carolina's own bishop, the Rt. Rev. Clifton Daniel, also enhanced these events by his active participation in the celebration.

In the congregation were descendants of the Rev. John Garzia, parish priest from 1734 until his death in 1744, and the Rev. A. C. D. Noe, rector from 1936 to 1954. Garzia officiated at the time the church was constructed while Noe was instrumental in the 20th-century restoration of the building. One of Garzia's descendants, Barbara Wilder, who came from Florida, un-



veiled a State of North Carolina historical marker denoting the Rev. Mr. Garzia's service to the parish. The marker was placed in the church yard and dedicated following Saturday's service. Later that same afternoon, the Rev. Bill Noe, son of A. C. D. Noe, recounted his childhood memories of the restoration of the church and his boyhood in Bath.

During services, every possible space in the church, including the slave balcony, was filled. Overflow seating was provided in a tent adjoining the building and in the parish hall where closed circuit TV was installed. The walls of the solid old church seemed to reverberate with the joyous sounds of hymns and the solemn recitation of prayers. To those attending any one of the services, Anglicans and others, there was a shared experience of a monumental celebration of our common Christian heritage.

Bea Carawan Latham and Billy Jones are both active members of St. Thomas' Church, Bath. Bea Latham has been a historical interpreter at the Historic Bath State Site Visitors Center for five years. Billy Jones, a retired professor of medicine at East Carolina

University, is the author of a new book titled The Lives and Times of John Garzia, to be reviewed in a future issue of The Historiographer.



At top left, Lord George Carey (left) and Bishop Clifton Daniel of East Carolina stand at the door of St. Thomas' Church where on April 22, parishioners attended services dressed in 18th century costume (bottom left). Above, descendants of the Rev. John Garzia unveiled a marker commemorating their ancestor. Photos by Buch Sitterson and Gary Moor.

Diocese of Atlanta

Indexes of diocesan journals available

Since its beginning in 1823, records have been kept and stored for the Diocese of Georgia, and in 1907, when the diocese was divided, this effort was continued by the Diocese of Atlanta. Today, the diocesan archives has copies of all journals (proceedings of the conventions/councils) from 1823 to the present; copies of diocesan newspapers (1892-1903, 1921 to the present); minutes of diocesan committees and agencies; confirmation records (1916-1953); and many other documents and records of the bishops and parishes.

Indexes and lists have been created for many of these and are available from the diocesan registrar, the Rev. William P. McLemore, 301 N. Greenwood Street, LaGrange, GA 30240; e-mail wmclmore@earthlink.net; phone 706-884-8399.

These indexes and lists are:

- * Archives, inventory
- * Bishops' addresses, selected quotes, 1970 to present
- * Bishop Nelson's journal index, 1892-1916
- * Bishop Nelson's mission list, 1895
- * Bishops' records (postulants, ordinations), index
- * Chronology, Diocese of Georgia/Atlanta
- * Clergy, list of, 1907 to the present
- * Congregations, list of, 1907 to the present
- * Diocese of Atlanta officers, 1907 to the present

- * Journals, 1823-1987, index
- * Military confirmations, index
- * Missions 1914-1917, the Rev. Thomas Duck's list
- * Newspapers, 1892-1903, 1920 to the present, index

Diocese of Maine

Save those blueprints!

Elizabeth Maule, archivist for the Diocese of Maine, offers advice on how to store architectural blueprints.

Architectural blueprints (and their reverse, blueline prints) are generally oversized and hard to handle. If they are stored rolled, they're likely unwieldy to unroll. Often they are too long to be stored in file drawers so they migrate around the office, becoming worn and tattered in the process. In addition, the blueprinting process itself leaves residual chemicals in the paper. Light is especially damaging, and water can easily destroy them.

And yet, they are invaluable: They show how church buildings were constructed and the locations of sewer lines, easements, and rights of way.

One safe storage possibility is to put them in a tube made of acidfree cardboard or of polyethylene plastic (similar to some fishing pole cases). A cardboard tube will protect the drawings from light and overhandling; the plastic has the added advantage of being watertight.

Historical Society meets in Austin

By Thomas A. Mason

The Historical Society of the Episcopal Church (HSEC), which meets annually in different locations, went to Austin in June for its membership and Board of Directors meetings.

In recent years, the schedule of these meetings has included tours of archives and historic sites. So on Friday, June 24, after early morning committee meetings, those attending boarded a bus to visit the Archives of the Episcopal Church, located at the Episcopal Theological Seminary of the Southwest. There, Mark Duffy, Archivist of the Episcopal Church, gave visitors an insiders' tour of the Archives. Duffy informed the group the Archives will be moving from the seminary, thus he and the Archives' board are in the midst of planning for the where, when, and how. Luncheon, at the seminary's Rather House, was followed by a tour of the Lyndon Baines Johnson Library and Museum. Committees met again during the late afternoon.

That evening, the Historical Society hosted a reception at the Omni Southpark Hotel. Following dinner, HSEC President Thad Tate convened the organization's annual meeting. The members unanimously approved the minutes of the 2004 meeting. Secretary Thomas Mason reported a total of 878 members, 20 fewer than last year. Pamela W. Darling, head of the Nominations and Constitutional Amendments Committee, nominated Christopher M. Agnew, Harold T. Lewis, and Frederick Quinn for three-year terms on the Board of Directors; Lesley A. Northup for a two-year term; and Alfred A. Moss, Jr., for a one-year term. She also nominated

a slate of officers to serve one-year terms—Fredrica Harris Thompsett for president; Robert W. Prichard for first vice-president; Alexandra S. Gressitt for second vice-president; Frederick W. Gerbracht, Jr., for treasurer; and Alda Marsh Morgan for secretary. Both slates were unanimously elected.

Following the membership meeting, Grant LeMarquand, associate professor of Biblical Studies and Mission at Trinity Episcopal School for Ministry in Ambridge, Pennsylvania, and international editor of *Anglican and Episcopal History*, spoke on the state of the Anglican Communion. Archbishop William Temple, he said, described the missionary movement as the great development of the 20th century. LeMarquand then discussed the theological concerns of the developing world, among them that scripture should be the test of our decisions and that theology should be mission-centered and the servant of mission.

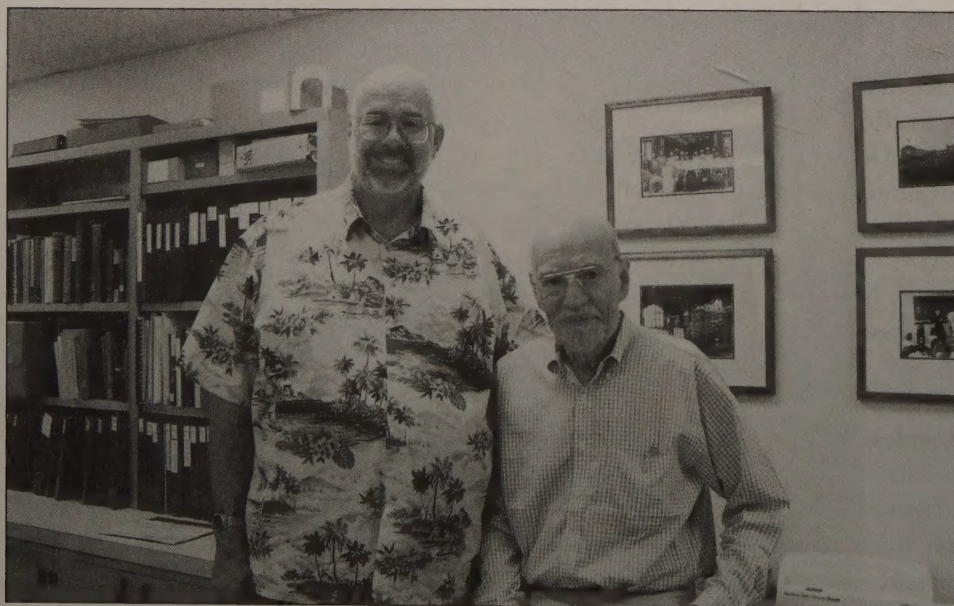
Sudanese Christians of the Darfur region are involved in evangelical outreach and the saving of souls. In Africa, the invisible world is relevant, nearer in proximity, and closer to the surface than in the west. LeMarquand gave as an example a girl possessed; he and others prayed for her, and she committed herself to Jesus. In the Cross, Africans see God's experience of African pain. Every aspect of their life is punctuated by prayer.

With their emphasis on community and on family, the Sudanese have become angered by U.S. and Canadian actions regarding the ordination of homosexuals and the blessing of same-sex couples. They believe these actions have brought shame on the family, torn at the fabric of communion, and broken a covenant. The developing world values "right belonging," which they believe western Churches neither value nor appreciate.

Africans, LeMarquand continued, see Americans as wanting to break the bonds and rules of family but also wanting to remain part of the family. Africans believe America will get its way. They see an analogy: The Episcopal Church is to Gene Robinson as George Bush is to Iraq. Convinced the western Church is wrong, the Church of Uganda has refused to accept money from the Episcopal Church, considering it tainted.

Questions from the audience and discussion followed LeMarquand's talk.

A tour of the Archives of the Episcopal Church was a treat for Historical Society board members when they met in Austin in June. At right is HSEC President Thad Tate; at left, NEHA President Stanley Upchurch. Photo by A. Margaret Landis.



On Saturday morning, President Tate opened the Board of Directors meeting with prayer. Pamela Darling recounted the process involved in nominating board members and officers and reviewed the constitutional provisions for the election of officers and directors. The board unanimously approved a motion to charge the Nominations and Constitutional Amendments Committee with reviewing potential changes.

Treasurer Frederick Gerbracht reported that HSEC is in a stable condition. The Manross Fund constitutes 94 percent of the organization's assets and delivers 74 percent of its operating revenue. Eight months into the current fiscal year, the Historical Society, he said, is running ahead on revenue, about 75 percent to date. He recommended that HSEC have a development committee and a finance committee but that it does not need an audit committee since it has an independent audit. The board adopted the proposed budget and authorized the Executive Committee to review it for possible alterations and to revise it later to allow a salary raise for staff.

Anthony Jewiss, deputy executive officer of General Convention, had recently written President Tate, questioning HSEC's status as an agency of General Convention. Two HSEC board members then held discussions with General Convention officers. HSEC is listed in some sources as an agency, but its constitution says it is "an independent, voluntary society." The board directed that a search be initiated in the records of General Convention for evidence on this question. The Society currently has tax-exempt status under the Church's umbrella, and in the short term, this tax-exempt status is intact.

Alfred Moss reported on the African American Episcopal Historical Collection, which had recently opened for research at Virginia Theological Seminary in Alexandria. The board approved a motion that Moss, who co-chairs the steering committee that governs the collection, be appointed to HSEC's Executive Committee.

Henry Warner Bowden reported for the search committee for a new business manager and reviewed the considerations and criteria for the position. The Executive Committee will make the decision, not the full board. The board, however, authorized the search committee to finalize the draft advertisement and job description.

Fredrica Thompson reported that the search committee for a new editor of *Anglican and Episcopal History* had looked at job descriptions of three journal editors. The committee is looking at the vision of the journal, for names of potential appointees, terms of office, an initial deadline for applications of December 15, and a wide number of places to advertise this opening which will include attention to *Anglican and Episcopal History* as an equal opportunity employer. The committee expects to announce the appointment at the 2006 General Convention in Columbus, Ohio.

Alexandra Gressitt recommended expanding the charge to HSEC's Archives Committee to authorize it to enter into negotiations with Mark Duffy and the Archives of the

Episcopal Church. She wants to review Duffy's records retention policy statement and said HSEC needs to enter into an official contractual agreement with the Archives. HSEC also needs to provide financial support for processing of the collection. Processing, she said, is labor-intensive and expensive.

Duffy asked where HSEC's archives are. With the forthcoming turnover of officers, he said, HSEC needs to obtain the records of those who are retiring. He also said he has no idea what is in HSEC's records at the Archives since they are not yet processed.

The board approved a recommendation from the Publications and Research Committee, headed by N. Brooks Graebner, that the society award four grants totaling \$5,000: \$2,000 to Nicholas Beasley, priest and Vanderbilt doctoral candidate, for travel expenses to England and/or Barbados to research liturgy and social power in British plantation colonies; \$1,000 to David Hein, professor of religion at Hood College, for travel to London to conduct research for a biography of Archbishop Geoffrey Fisher; \$1,000 to Timothy Jones, doctoral candidate in history at the University of Melbourne, for travel to England to conduct research on sex and gender in the Church of England, 1850-1950; and \$1,000 to Robert L. Powers, priest, psychologist, and faculty member of Adler School, for travel to London and York to conduct research on the Adler-Temple correspondence.

The board approved the Publications and Research Committee's recommendation to reprint George E. DeMille's *The Catholic Movement in the American Episcopal Church*, first published by the Church Historical Society in 1941.

The Promotions Committee, the Review Committee, and the Archives Committee had met jointly the previous afternoon. The Promotions Committee, charged with membership recruitment, reaffirmed the need for HSEC to have a separate, dedicated membership committee. It said HSEC's dues renewal notices need to be accompanied by something personal that thanks members for their membership and emphasizes how their membership support makes HSEC's valuable accomplishments possible. Henry Bowden noted that patrons and benefactors are currently being recognized in each issue of *Anglican and Episcopal History*. Advertisements in *The Living Church* have generated 43 new memberships.

The Promotions Committee, charged with HSEC's General Convention presence, recommended that the organization's General Convention dinner be advertised in *The Historiographer*, *Anglican and Episcopal History*, and *Episcopal Life*. The speaker will be Frederick Quinn, priest, historian, and Foreign Service officer. A prolific writer on human rights, ethnic studies, environmental affairs, and Anglican history, he is the author of a history of the Diocese of Utah and the husband of Bishop Carolyn Tanner Irish.

In addition to the Convention dinner, HSEC will share an exhibitor booth with the National Episcopal Historians and Archivists (NEHA) and the Episcopal Women's

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Hawai'i's Bishop Chang welcomes NEHA to the Islands

The Rt. Rev. Richard S. O. Chang accepted the invitation to welcome participants to NEHA's annual conference, held this year in Honolulu. He suggested "informal remarks" rather than a publishable paper. What follows is taken from his "talking points."

Welcome to the Episcopal Diocese of Hawai'i!

To our first-time visitors: Welcome, and may this be the first of many future visits. To returning visitors: Welcome back, and may you discover more of the uniqueness of Hawai'i and the diocese. To former colleagues and old friends: It is good to see you again. It has been nine years since I left the Episcopal Church Center in New York. I invite you to be more than mere tourists.

The history of the Anglican Church in these Hawaiian Islands is the story of relationships. To this day, ministry in the diocese is based upon personal relationships, a primary value of our multicultural community.

For local folks, it doesn't matter as to your seminary, but it does matter from which high school you were graduated! For instance, being a graduate of CDSP is less important than my graduating from 'Iolani School. For older genera-

About our bishop

Richard Sui On Chang was born in Honolulu, educated at 'Iolani School here, at Trinity College in Hartford, Connecticut, and at Church Divinity School of the Pacific in Berkeley, California. Ordained by Bishop Harry Kennedy, Chang served at Church of the Holy Nativity, Honolulu, where he met and subsequently married Delia Morrish. He then became rector of All Saints' Church, Kapa'a, Kaua'i, as well as archdeacon for Kaua'i. When Edmond Browning became bishop of Hawai'i, Chang became diocesan executive officer. And when Browning went to the Episcopal Church Center in New York, he invited Chang to assist him in his new position. Elected in 1996 to become the fourth bishop of Hawai'i, Chang was consecrated on January 4, 1997. He is currently also vice-president of the House of Bishops. At the diocesan convention in October, 2005, Chang announced his plan to retire early in 2007. "I believe," he said, "that I leave the Diocese of Hawai'i in a healthier place than when I began my episcopal ministry in 1996."

The Diocese of Hawai'i has about 10,000 members in 38 congregations, one-third of which are missions.

—Willis H. A. Moore,

*Adjunct professor of history and religion,
Chaminade University of Honolulu*



Bishop Chang, left, poses with the Rev. Alison Dingley, rector of St. Stephen's Church, and Stuart Ching, diocesan archivist.

tions, it is more significant for them to learn I am a convert to the Episcopal Church from a Taoist background. As a fourth-grade student at 'Iolani School, I was mentored by Father Kenneth Bray, whose history is a story unto itself.

Another piece of personal information I share with clergy candidates for ministry in the diocese is I've relatives in 12 of the 39 congregations of the diocese. Relations, relations, relations!

The fourth and last bishop of the Missionary District of Honolulu was the Rt. Rev. Harry Kennedy, 1944-1969. As a missionary district, Hawai'i was permeated by a strong sense of mission. The first missionaries to Okinawa and Taiwan after World War II came from Hawai'i. Kennedy's oversight included Samoa, Guam, Wake Island, Okinawa, and Taiwan. During the Kennedy episcopate, Hawai'i saw the start of the greatest number of new congregations; they were, however, funded by the Overseas Department of the Episcopal Church—a blessing and a curse.

Clergy and laypersons whose ministries were shaped by Roland Allen, author of *Missionary Methods: St. Paul's Ours*, came to serve in Hawai'i from other overseas missions and brought missionary perspectives. Thus clergy serving in Hawai'i were "missionaries," and I was deployed as an "overseas missionary" in 1966, seven years after Hawai'i became the 50th state!

Transition from missionary district to the Episcopal Diocese of Hawai'i saw the choosing of Suffragan Bishop E. Lani Hanchett to be the first diocesan bishop. His ministry was cut short by cancer. I believe Lani Hanchett, a native

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NEHA Honolulu—more than a conference

When the National Episcopal Historians and Archivists accepted Treasurer Willis Moore's invitation to meet in Honolulu in 2005, members knew they were in for a treat, but how grand a treat they had no idea!

NEHA's first conference off the North American continent followed the usual formula of papers, workshops, and visits to local sites. But while each conference takes on the flavor of its locale and includes activities that support the theme, this one had the advantage of its exotic location—and used it. Activities were suggested for those who came early and stayed later. A different church was featured each day for worship, papers, meetings, meals. "Free" time was scheduled, but conference-goers were loath to miss anything.

Although the conference began officially on Tuesday, June 14, a number of registrants arrived the preceding Thursday and Friday—fortunately for them. On Friday, some heard an open-air concert by the Royal Hawaiian Band and watched as King Kamehameha's statue, across the street from 'Iolani Palace, was bedecked (aided by a fire department cherry picker) with yards-long leis in preparation for Saturday's King Kamehameha Day parade. On Saturday, a dozen or more NEHA members milled in the crowd and hung on the palace fence to watch floats depicting Hawaiian history, marching civic organizations and bands, young women in regal dress astride prancing horses. Parade over, they walked to Kawaiaha'o Church, built in the mid-19th century by Congregational missionaries, for lunch and a tour of the building.

On Sunday, the Rev. Alison Dingley, rector, welcomed conference-goers to St. Stephen's in the Fields. After the service, NEHA members joined parishioners for brunch and conversation. Then a trek through a nearby botanical garden, formed in a crater, required sturdy legs for the steep climb down, then up.

A round-the-island tour was offered for Monday. Two van loads made a circuit that included visits to the National Cemetery of the Pacific, Buddhist and Mormon temples, a high mountain lookout where the wind whipped fiercely, a pineapple plantation and an orchid farm, and ended with lunch at a roadside restaurant from another world. While members ate their hamburgers with gusto, chickens wandered in and out and pecked at crumbs under the tables.

Tuesday's reception at the Hawai'i Yacht Club was the conference opener. And following dinner, Bishop Richard Chang welcomed NEHA members and guests (*see page 8*).

Stuart Ching, 'Iolani Palace curator and Diocese of Hawai'i archivist, welcomed NEHA early Wednesday morning. After viewing an informative video on the history of the palace—home to Hawaiian royalty, prison to Queen Lili'uokalani, then used as U.S. government offices, and now a museum—members toured the beautifully restored building.

From the palace, members walked through the capitol building, past Washington Place (home of Queen Lili'uokalani, Mrs. John Dominis), to St. Andrew's Cathedral

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NEHA Honolulu photo album

Top, left to right: St. Andrew's Cathedral, Hamilton Library, Byodo-In Temple, Queen Lili'uokalani. Bottom: Bishop Restarick's grave, 'Iolani Palace, St. George's Church, Prince Kuhio Chorale. (NEHA photos by Christopher Agnew, A. Margaret Landis, and Barbara Turner)



The Case of the Archdeacon's Daughter; or, What I learned on the way to our centennial

By Richard J. Anderson

Once when I was a small boy in Iowa, I accompanied my aunt to the attic of the large frame house that had been her home for almost half a century. She was looking for a photo album she remembered having put into a storage trunk years before. She found the album rather quickly, as I recall, but we stayed in that attic for quite a long time. For while looking for the album, my aunt discovered all manner of other things that captured her interest and made her oblivious to the time we were spending in the dim light of that large and dusty space.

I was reminded of that attic visit a few years ago when I visited the archives of the Diocese of California. We were preparing to celebrate the parish centennial at Church of the Holy Innocents in Corte Madera, the small congregation I serve in my retirement as priest-in-charge. We had a very able centennial chairman in Bob Burd, a long-time parishioner with a strong interest in the parish. Another parishioner, Erna Torney, had for several years been maintaining a well-organized collection of parish written material and photographs. Quite a bit of information was available about the church's organization and its 100 years of parish life. Our plans included the usual things parishes do on such occasions:

- * observing the date of the organization of the congregation during a Eucharist in January;
- * recalling the laying of the church's cornerstone in May;
- * using the 1892 Prayer Book liturgy on the 100th anniversary of the date of the first service in the new church building;
- * recognition of the parish's history and place in the diocese when the bishop visited for a Sunday Eucharist and parish picnic in September.

One of my tasks was to organize a series of discussions about Holy Innocents' history. These were held in conjunction with a light supper each Thursday evening during Lent, 2001, our centennial year. I began my preparation early. I visited the library of the Graduate Theological Union in Berkeley where I checked all references for Holy Innocents, Corte Madera, and leafed through several volumes of *The Pacific Churchman*, the Diocese of California publication.

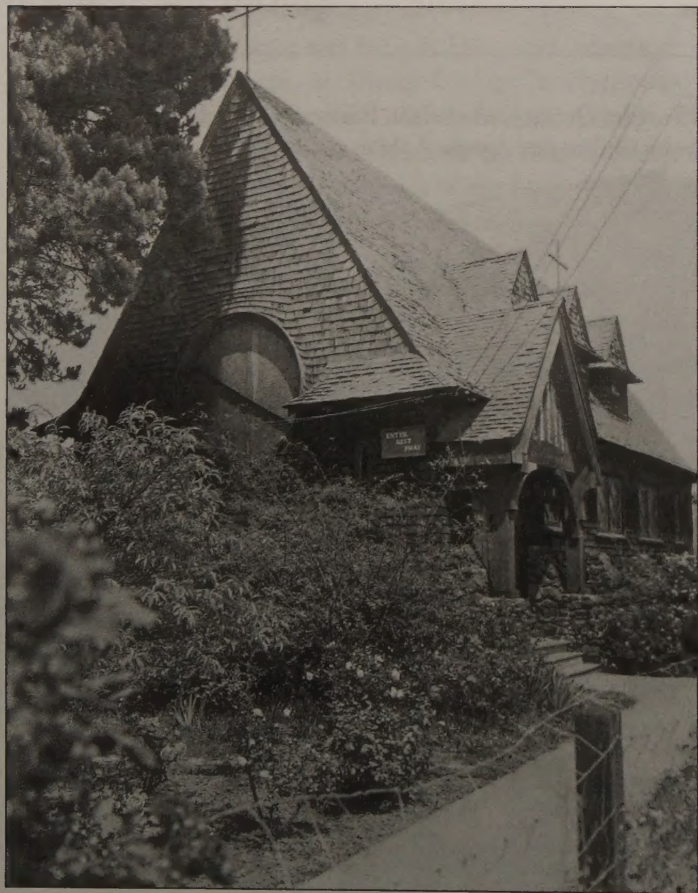
Wondering what information was in the diocesan archives, I called the Rev. John Rawlinson, archivist, who was gracious enough to meet me at the vault beneath Grace Cathedral in San Francisco, repository of the archival material. How great to be in a diocese where an archivist is so ready and willing to work with congregations on matters historical!

During this visit, John mentioned an event in Holy Innocents' history that proved to be a fascinating discovery in this journey into the attic of our parish.

"Have you heard of the Aoki story?" he asked. No, I hadn't. So he proceeded to outline for me the 1909 tale of how the daughter of Holy Innocents' first priest fell in love with a young man who was Japanese and the reaction to this in the Corte Madera community and in the families of the couple. We found copies of 1909 San Francisco newspaper articles about the problematical betrothal of an archdeacon's daughter and the brother of a priest.

The Ven. John Abbot Emery, archdeacon of the diocese, organized Church of the Holy Innocents in 1901. He had been born in Boston on January 24, 1848, the son of Charles Emery and Susan Hilton (Kelly). His sister, Julia Emery, was a noted secretary of the Woman's Auxiliary of the Board of Missions, established by General Convention in 1871. John Emery went to California in his late 20's because of ill health. He was ordained in 1880 and served congregations in the Diocese of California until his appointment to be archdeacon in 1897. He died in November, 1922.

The Emery family owned a summer home in Corte Madera, Marin County, at the time a summer get-away place for many San Franciscans. The Emerys' daughter Helen and



Gungiro Aoki, brother of the Rev. Peter C. Aoki, an Episcopal priest serving at the Japanese Mission at 421 Powell Street, San Francisco, had announced their plans to be married. The announcement rated headlines on page one of the *San Francisco Chronicle* of Wednesday, March 10, 1909: "Aoki Engaged to Daughter of Prelate." The announcement story said Aoki was a descendant of a famous Japanese general and a member of a prominent Samurai family. The later revelation that this was not the case and that Aoki was the "offspring of a humble farmer and had been a dishwasher and cook" seemed to spark Archdeacon Emery's negative feelings.

"When it was believed that Aoki was of noble blood, it is said that the archdeacon did not frown so persistently on the nuptials. A story is told of a camping trip to Mendocino County last September when Aoki was a member of a party composed of the archdeacon, his wife, and daughter. Aoki was received everywhere as a friend of the family and his attentions then to Miss Emery were so marked that they were noticed by even casual callers at the Emery camp." Something caused the archdeacon's attitude toward the young man to change. From press reports it seems the priest was more concerned with Aoki's social standing than his race. Archdeacon Emery had been accepting enough of Japanese San Franciscans to present five for confirmation at Church of the Advent.

News stories about the event were written against the background of the general anti-oriental feeling of the time and the fact that California law prohibited marriage between persons of different races. "Soon to Be the Bride of a Jap" announced *The San Francisco Call*. "Helen Emery Leaves Home Amid Angry Throng's Hisses."

In summary, the newspaper stories report that the only persons favoring the marriage were the bride, the groom, and the bride's mother. The disagreement was so strong in the Emery family that the archdeacon moved out of the Corte Madera house and into a San Francisco apartment. Mrs. Emery made arrangements for the couple to move to a place where their marriage would be legal. On the night she and her daughter boarded a train in Corte Madera to make the trip, they were confronted by an angry mob. According to *The San Francisco Call*, the two women "did not pay the slightest attention" to the noisy crowd, which "parted to allow them to make their way to the agent's office to purchase tickets." They were bound for San Francisco where Helen Emery would meet Aoki to continue out of California "by way of Sacramento."

John Emery continued serving as archdeacon for another 12 years, resigning in 1921. He died on November 16, 1922, in London, in the company of his niece, Miss Violet Emery, the Rev. Frank Stone, and Miss Grace Crosby. The December, 1922, issue of *The Pacific Churchman* was designated a "Memorial Number." In all the resolutions, memorial acclamations, and tributes included in that issue, there is no mention of his wife, his daughter, Gungiro Aoki, or of the marriage plans of 1909. The only possible veiled reference might be this quote from a tribute by Bishop William F.



Holy Innocents' Church, left, as it appeared at the time of the 1909 scandal and, above, as it appears today to the Rev. Richard J. Anderson and his young friend.

Nichols: "His life had been one of many struggles. His faith in God and in his Church had many tests and some critical issues. There were times of soul-trying wrestling. But by the grace of God he was able to overcome. His method was to find some way of bearing his own burdens by throwing himself the more assiduously into bearing others' burdens. Church work was his saving antidote for worry."

As for the young couple, Helen Emery married Gungiro Aoki on March 29, 1909, in Seattle, Washington, where there were no laws governing interracial marriage. The officiant was the Rev. Herbert W. Gowen, rector of Trinity Church and founder of a mission to Japanese settlers that evolved into St. Peter's Church. Sources say they had children and that they lived in Bellevue where there was a community *The Seattle Sunday Times* called "a Practical Experiment in Mingling of Oriental and Occidental Races."

So my journey to the archives was a little like the journey to the attic with my aunt many years ago. I found material I was looking for, yes, but a whole lot I had no idea I would encounter. My thanks to John Rawlinson for helping to make the parish history discussion series that Lent much more interesting than it would have been without the story of Miss Helen Gladys Emery and Gungiro Aoki.

Richard J. Anderson has served churches in Iowa and New York, been communications officer in the Diocese of Western New York, and served as executive assistant to Presiding Bishop John Maury Allin. Officially "retired" in 1994, he is enjoying his time as priest-in-charge of Church of the Holy Innocents in Corte Madera.

In Hanover, Massachusetts, Church of Englanders invade Congregational stronghold

By Maryann Brink

On July 25, 1725, disgruntled members of North Parish, Scituate, took advantage of the absence of their rector to invite the Rev. Timothy Cutler, rector of Trinity Church, Boston, to hold a Church of England service in their sanctuary. Gleeful Anglicans promptly reported the event in Boston, to the consternation of the Congregationalists there and in Plymouth County. Nevertheless, change was in the air and by 1731, the fledgling church of St. Andrew's was holding serv-



ices on Church Hill in what is now the town of Norwell. In fact, St. Andrew's predates the four South Shore towns (Norwell, Pembroke, Hanover, and Hanson) it serves and which were carved from the originally much larger Scituate.

The Society for the Propagation of the Gospel in Foreign Parts gave help and encouragement to the new parish. The carved wooden box containing the Bible and Prayer Book sent by the Society is still in the parish's possession although the Prayer Book has disappeared. In 1733, the Rev. Addington Davenport, an SPG appointee, became rector at an annual salary of £60 plus an allowance for books. He retired in 1736, and in 1743, he left his house and land to St. Andrew's, which later sold it and with the proceeds built a rectory in Hanover.

The new parish helped several local families resolve knotty religious differences. In the early 18th century, Con-

gregationalist Ruth Bryant was courted by William Wanton, a Quaker. Deane, in his history of Scituate, gives the following account: "To this match there had been several objections; the Quakers disapproved of his marrying outside the Society, and the Congregationalists of his marrying into theirs, and moreover the woman was very young; however, the sanguine temper of Wanton was not to be foiled, and he is said to have addressed the young woman in the presence of her family in the following words: 'Ruth, let us break away from this unreasonable bondage. I will give up my religion and thou shalt give up thine, and we will go to the Church of England, and to the Devil together.' They fulfilled this resolution, so far as going to [St. Andrew's] and marrying and adhering to the Church of England during life."

The Revolution was a difficult time for Anglican churches in general, and New England churches in particular, nonetheless St. Andrew's managed to sustain itself although at one period "it is said there were but three regular partakers of the Holy Communion." In 1811, bolstered by another set of defectors, this time from Hanover's Congregational Church, St. Andrew's congregation moved to its present location in Hanover and was the first church in Massachusetts consecrated by Bishop Alexander Viets Griswold of the Eastern Diocese. Communicants from that period included Daniel Webster, whose home in Marshfield was only a few miles away.

For years, St. Andrew's experienced a certain tension caused by the mix of cradle Episcopalians and converted Congregationalists. During the first half of the 20th century, Congregational attitudes gained some ascendancy. Then in 1949, the Rev. Robert L. Jones began a 25-year rectorate and, according to one parishioner, "this place has been changed back to an Episcopal church."

The present church building is a restoration of the original, much of the sanctuary having been destroyed in a fire in 1985. The parish is thriving and still happy to offer marriage services and, more importantly, a worship home for those who come from other traditions.

Maryann Brink is St. Andrew's parish historian.

St. Andrew's Church graces the cover of the 2006 Historic Episcopal Churches Engagement Calendar. The spiral-bound desk calendar features 53 different churches with photograph and historical vignette. It may be ordered from NEHA, 509 Yale Avenue, Swarthmore, PA 19081, for \$15.95 per copy plus 10 percent for postage and handling (\$2.00 minimum).

NEHA members visit Hamilton Library, see restoration of flood-damaged documents

By Arthur D. Leiby

Almost as though they knew they would soon need the information, a group of some 18 NEHA members, including several from Alabama and Texas, visited the Hamilton Library of the University of Hawai'i when the organization held its annual meeting in Honolulu in June.

When word got out that NEHA would meet in Hawai'i, the library, located on the university's Manoa campus, offered to open its Archives and Manuscripts Department and its Preservation Department to us to show work in progress and to share the story of the disastrous flood of 2004 and how it is recovering. Willis Moore, conference coordinator, accepted the invitation. As a result, NEHA was treated to a private, behind-the-scenes tour.

The National Weather Service labeled the rainstorm and the flood it caused a "100-year storm" and "storm of the century." Flooding in the basement of the library, which is surrounded by a deep, fenced-off moat, reached heights of 10 to 12 feet. Even a year later, the electrical system and elevators to the basement do not all work; and despite being stripped bare to the concrete pillars and being fumigated and having its air conditioning restored, the basement has a musty, humid feel. We saw high-water marks on the walls and pillars, higher than one could reach; the space was described as once having had floor-to-ceiling bookshelves and storage racks.

According to its brochure, the Preservation Department is "the only professional preservation department in any library or archive in the state." It also "coordinates the library's disaster response procedures to facilitate the recovery of library collections damaged by fire, water, or wind. Disaster recovery is tailored to the requirements of each different type of library collection." Staff members showed us projects they were working on, answered questions about their work, and treated us as peers. They also offered suggestions and referrals in response to specific questions about technical problems.

Until the 2004 flood, the Archives and Manuscripts Department held the largest collection of rare maps outside the continental United States. Many historic maps were one-of-a-kind, unable to be duplicated. They were kept in what was considered to be a state-of-the-art archival environment. After the flood receded, parts of the collection were found in soggy disarray two miles down the water's escape route toward the ocean. Some parts of the collection were completely destroyed; other parts are undergoing careful, lengthy, and expensive restoration.

We saw a stack of mud-covered encapsulations about

an inch and a half high that we were told was approximately 80 historic photographic maps. The maps are being peeled off the stack and restored individually. Two refrigerated vans, parked outside the library with their freezer elements running 24 hours a day, keep the material in them frozen to prohibit more damage until they can be examined. We saw water-damaged materials that have been restored to the point one can hardly tell they were in the flood.

We saw where "fire bucket brigades" were formed to carry the water-soaked archives out to the freezer vans. Some locked storage cases had to be broken open so their contents could be removed to safety. Much work—all of it hard labor—was done by lantern light because the electrical system was destroyed. Although floodwaters filled the basement almost to its ceiling, none reached the first floor, and there was little water or storm damage to the building otherwise.

The rainstorm in the mountains behind the Manoa campus did not move out to sea or beyond the rim of the crater, and the rain forced its way down the mountains in a path determined largely by paved surfaces. The water collected in the moat around the library building and overwhelmed its drains. Increasing by the minute and with nowhere to go, the water broke the library's windows and surged into the basement.

The library was closed that Friday night, and everyone had left except a library science graduate class that was meeting in the far end of the basement opposite where the floodwaters broke into the archives stacks. When they realized their danger, the dozen or so students broke windows to escape the rising flood as it forced its way into the classroom. Opening the door to the hall was not possible; in fact, it would have been deadly. The students escaped, shaken but unhurt. Since the flood, augmented drainage has been installed in the moats that surround campus buildings, and flood alarms have been installed in critical campus areas.

Visiting the Hamilton Library, hearing how the disaster occurred, seeing firsthand the damaged archives, learning how their rescue was ordered, and seeing the materials being restored was a privilege for NEHA members. The tour was an unexpected treat. And it ended *with* a treat: In a library conference room, amid ancient pottery artifacts and antique textiles, we were served fruit punch and sugar cookies.

Arthur D. Leiby is archivist for the Diocese of Easton.

Help for parish and diocesan archivists following a disaster

In view of the recent tornadoes, hurricanes, storms, flooding in various parts of the United States and the resulting destruction of records and artifacts belonging to individuals and churches—as well as predictions of future unsettling weather patterns—the following advice seems most appropriate.

Who do I call when disaster strikes?

By Lisa Fox

First, if the parish has commercial insurance, the first step—before diving in to save things—is to take lots and lots and lots of photographs to document the extent and type of damage. Then you can call one of these two non-profit organizations for disaster recovery advice:

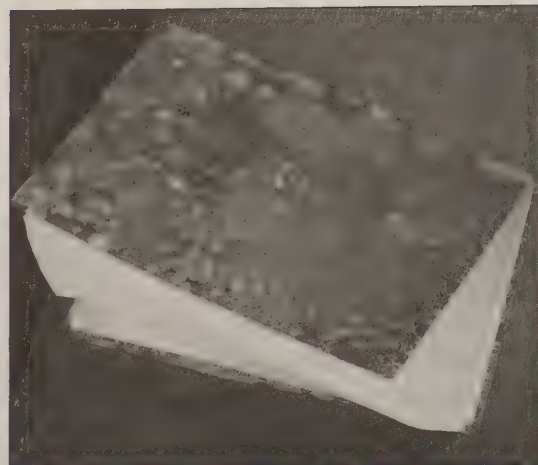
* AMIGOS (<http://www.amigos.org/>; 800-843-8482; Shelby Sanett ext. 2825, Support Desk ext. 2863) serves libraries and archives in the southwest and often helps Louisiana institutions.

* SOLINET (Preservation staff 404-892-0943 or 800-999-8558) serves the southeastern U.S., including Louisiana, Mississippi, and Alabama.

Both SOLINET and AMIGOS receive NEH support which requires that they help other cultural organizations, not just their members. When I headed SOLINET's program, I expected to hear from churches in the aftermath of disasters such as the U.S. has recently experienced.

Once folk get back into their churches and need recovery advice, the following may be helpful:

* I prepared rather exhaustive step-by-step recovery guides for the U.S. Navy libraries, archives, and museums. It's



The storm surge that invaded St. Paul's Church in New Orleans moved pews (below) and left furnishings and books moldy. Photos courtesy of Ann Ball/Churchwork.

available through <http://matrix.msu.edu/~disaster/sample-plans.php> in either PDF or HTML format. It includes (pp.190-213) instructions for salvaging about any kind of item a church would have—furniture, vestments and other textiles, photographs and works of art, papers and books, etc.

* SOLINET has several good resources (at http://www.solinet.net/preservation/preservation_tmpl.cfm?doc_id=71), especially Mike Trinkley's summary (at http://www.solinet.net/preservation/preservation_tmpl.cfm?doc_id=154) of critical steps to take the day after a hurricane.

* The AIC has several good information leaflets available at <http://aic.stanford.edu/library/online/disaster/index.html>, including one on recovering textiles, such as vestments.

* Some basic information is available at <http://www.heritagepreservation.org/news/isabelafter.htm>.

In a nutshell, the key is to get things cool and dry as quickly as possible. Strangely enough, for most items, the best way to achieve this is by getting them frozen as quickly as possible; to reduce the risk of mold, that needs to be done within 48 hours. Once the items are frozen, the parish can assess the extent of damage and plan the recovery operation. A simple "at-a-glance" summary is at <http://palimpsest.stanford.edu/waac/wn/wn19/wn19-2/wn19-207.html>. It explains which media can be frozen (almost everything except computer media) and how to dry them.

If no freezer or refrigerator is available, the best ways to reduce the risk of mold are to maximize air circulation—e.g., open windows (assuming any are left)—and to expose the items to sunlight because UV radiation tends to prevent mold growth.



If many items are water-damaged, the simplest solution is to contact one of the many respected salvage companies now available throughout the country. Several of these are listed at <http://www.solinet.net/emplibfile/dissuppl.pdf> and on our website (<http://www.sos.mo.gov/archives/local-recs/conservation/vendor/disasterrecovery.asp>). Companies like Belfor, Blackmon-Mooring, Document Reprocessors, Munters, and SOLEX have a nationwide presence; many have designed their equipment so it can be transported in the cargo hold of commercial jets, so they can be on the spot very quickly. Many of those companies also have dehumidification

capabilities that can save much expense. They may be able to dry walls, floors, and carpeting in situ. Often, insurance companies call in such firms in order to minimize their losses.

Those in need of explicitly Episcopal sympathy, in addition to recovery advice, are welcome to call me (573-526-3866, fax 573-526-3867).

Lisa Fox, a member of Grace Church, Jefferson City, MO, is senior conservator for the Missouri State Archives. With diocesan archivist Susan Rehkopf, she recently conducted an archives workshop for parish archivists/historians in the Diocese of Missouri.

Tips for the care of water-damaged heirlooms and other valuables

The American Institute for Conservation of Historic and Artistic Works (AIC) and the National Institute for the Conservation of Cultural Property (NIC) offer the following general recommendations for homeowners in the southeastern United States who have had family heirlooms and other valuables damaged by the recent severe flooding. These recommendations are intended as guidance only and neither AIC nor NIC assumes responsibility or liability for treatment of water-damaged objects.

Ten tips for the owner

(1) If the object is still wet, rinse with clear water or a fine hose spray. Clean off dry silt and debris from your belongings with soft brushes or dab with damp cloths. Try not to grind debris into objects; overly energetic cleaning will cause scratching. Dry with a clean, soft cloth. Use plastic or rubber gloves for your own protection.

(2) Air-dry objects indoors if possible. Sunlight and heat may dry certain materials too quickly, causing splits, warpage, and buckling. If possible, remove contents from wet objects and furniture prior to drying. Storing damp items in sealed plastic bags will cause mold to develop. If objects are to be transported in plastic bags, keep bags open and air circulating.

(3) The best way to inhibit the growth of mold and mildew is to reduce humidity. Increase air flow with fans, open windows, air conditioners, and dehumidifiers. Moderate light exposure (open shades, leave basement lights on) can also reduce mold and mildew.

(4) Remove deposits of mold growth from walls, baseboards, floors, and other household surfaces with commercially available disinfectants. Avoid the use of disinfectants on historic wallpapers. Follow manufacturers' instructions, but avoid splattering or contact with objects and wallpapers as disinfectants may damage objects. Note: exposure to molds can have serious health consequences such as respiratory problems, skin and eye irritation, and infections. The



The Rev. Chris Colby holds a cross recovered from the grounds of Trinity Church, Pass Christian, Mississippi. David Johnson photo.

use of protective gear, including a respirator with a particulate filter, disposable plastic gloves, goggles or protective eyewear, and coveralls or a lab coat, is therefore essential.

(5) If objects are broken or begin to fall apart, place broken pieces, bits of veneer, and detached parts in clearly labeled, open containers. Do not attempt to repair objects until completely dry or, in the case of important materials, until you have consulted with a professional conservator.

(6) Documents, books, photographs, and works of art on paper may be extremely fragile when wet; use caution when handling. Free the edges of prints and paper objects in mats and frames if possible. These should be allowed to air dry. Rinse mud off wet photographs with clear water, but do not touch surfaces. Sodden books and papers should also be air dried or kept in a refrigerator or freezer until they can be treated by a professional conservator.

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Historical Society meets

Continued from page 7

History Project (EWHP). Stanley Upchurch, president of NEHA, is working on a PowerPoint presentation about the work of all three organizations as well as on the booth design.

The committees reviewed HSEC's publications. Frederick Gerbracht suggested that the themes of future issues of *Anglican and Episcopal History* be publicized. Henry Bowden announced that six months previously, HSEC had put all *Anglican and Episcopal History* issues since 2000 on-line through Pro-Quest. He will keep the issues up to date, but Pro-Quest will not disseminate issues published before 2000.

Alan Hayes reported for the Communications Committee, which every three years cooperates with NEHA and EWHP in planning a history and archives conference. The next such conference, tentatively titled "Four Hundred Years of Anglican History: Legacy and Promise," will be held in Williamsburg, Virginia, from Sunday, June 24, through Wednesday, June 27, 2007.

Thad Tate reported for the Nelson Burr Prize Committee. Awarded annually, the prize recognizes the article published in *Anglican and Episcopal History* that best exemplifies excellence and innovative scholarship in the field. The committee chose Scott A. Wenig's "John Jewel and the Reformation of the Diocese of Salisbury, 1560-1571" (vol. 73, no. 2, June 2004).

Stanley Upchurch reported that NEHA held its 2006 conference in Hawai'i (see pages 8-9, 19). The organization will meet in Mobile, Alabama, next April so as not to conflict with the dates of General Convention. Upchurch said several NEHA members had asked whether NEHA, EWHP, and HSEC might consider creating an umbrella organization. He brought the idea to NEHA's board, which thought such a possibility might be considered at some future date but not just now. Upchurch said the boards of the three organizations would need to discuss the possibility and investigate how such a restructuring would work, and only if such a move were in the best interests of all three organizations should it be presented to their respective memberships for a vote.

Upchurch noted that in 2004, NEHA and HSEC co-published four issues of *The Historiographer* and expects to do the same in 2005. The editor, Margaret Landis, continues to seek new articles and more authors.

Bindy Snyder, president of EWHP, reported that her organization, which had held its 2004 general and board meetings in Chicago last June, held its interim board meeting in New York in February. At the interim meeting, two award recipients reported on their research: Virginia Lief on the origins of the New York Episcopal Church Women and Candace Sandfort (the seminary paper award winner) on Harriet Beecher Stowe. Members toured the New York Diocesan Archives and saw cataloguing-in-progress of materials relating to the New York School of Deaconesses for which archivist



Thad Tate, right, turns the gavel of office over to Fredrica Thompsett. Photo by Thomas A. Mason.

Wayne Kempton had received an EWHP grant. They also learned that, thanks to J. Robert Wright, Historiographer of the Episcopal Church and professor at General Theological Seminary, EWHP had recovered some of its own "missing" papers which had been stored at General Seminary.

The Frank Sugeno Award, given in 2003 to Mimi Ayres Sanderson, made possible the completion of an oral history interview with Jane Barney, now transcribed, about her life in the Parishfield Community (Diocese of Michigan), 1949-1967. In the interest of including more women in the Episcopal Church Calendar, EWHP has endorsed four—Anna Julia Haywood Cooper, Frances Joseph-Gauden, Vida Dutton Scudder, and Maria W. Stewart—and continues its efforts toward proper recognition of St. Blandina, one of the Martyrs of Lyons (see *The Historiographer*, Late Pentecost 2004).

At its 2005 meeting in September in Dallas, EWHP planned to commemorate the 30th anniversary of women's ordination and the 25th anniversary of EWHP. The organization now has a web site, www.ewhp.org, and continues to publish a newsletter, *Timelines*, edited by Lucy Germany.

Historiographer J. Robert Wright reported on his past year's activities (see page 17).

Incoming President Fredrica Thompsett moved, and the directors approved by acclamation, thanks to outgoing President Thad Tate for his six years of service to the Society and named him president emeritus. Members celebrated Tate's years as president with a dinner, comments serious and entertaining, and presented him with a gift of a Waterford decanter and matching glasses. Each departing board member received a small Waterford paperweight clock.

The Historical Society will meet next during General Convention, June 16-17, 2006, in Columbus, Ohio, at the Westin Great Southern Hotel. We hope to see you there!

Thomas A. Mason is vice-president of the Indiana Historical Society Press and secretary of the Historical Society of the Episcopal Church.

Episcopal Church Historiographer continues unbelievable schedule

The Rev. J. Robert Wright, St. Mark's in the Bowery Professor of Ecclesiastical History and Historiographer of the Episcopal Church, has a schedule that would defeat most people. He shared some of his activities with the Board of Directors when the Historical Society met in Austin.

During the summer of 2004, Wright spoke at the University of Notre Dame in a colloquium on the history of papal authority, at a conference at Drew University on "deification" in the history of Eastern Orthodox iconography, for the annual study-seminar on the history and theology of ordination for the Convocation of American Churches in Europe at Baden-Baden, and at the annual conference on women's history in Chicago where he keynoted the banquet with a speech on St. Blandina and chaired a panel of younger historians/theologians on Lutheran-Episcopal relations. He also led a study-pilgrimage to York Minster for the Church Club of New York, convened the Conference of Anglican Church Historians' meeting in October, and made a presentation to the Inter-Anglican Standing Commission on Ecumenical Relations (IASCER) at Montego Bay, Jamaica, in December.

As regards research and publications, on April 12, Wright saw the appearance of his 464-page volume of translations and re-translations from Greek and Latin Patristic materials in the "Ancient Christian Commentary on Scripture" series. The series treats biblical exegesis in the history of the early Church. His volume consists of key readings translated from early church writers with a related historical introduction illustrating how the Bible was interpreted over the first eight centuries of the Church's existence. It is an area, he said, often overlooked by modern "critical" commentaries on scripture as well as by theologians. This 28-volume series, for which Wright was invited to prepare the volume on Proverbs, Ecclesiastes, and Song of Solomon, is published by InterVarsity Press and marks a breakthrough both in scholarship and ecumenism, a Catholic and Evangelical collaboration endorsed by many church leaders, both Orthodox and Protestant.

Wright's shorter publications during the past year include an essay based on Latin manuscript sources on Walter Reynolds, an early 14th-century Archbishop of Canterbury, for the new *Oxford Dictionary of National Biography*; an essay on "Early Prayer Book Translations in Foreign Languages" for the forthcoming *Oxford Companion to the Book of Common Prayer*; and an essay on the failure of the Windsor Report to take cognizance of the history of international Anglican ecumenical relations for *Anglican Theological Review*.

Wright gave one of the addresses at the February opening of the African American Episcopal Historical Collection at Virginia Theological Seminary. He has spoken and lectured at various places on such subjects as Anglican and



Episcopal Heraldry, Celtic Spirituality, the History and Meaning of Icons, Anglican Ecclesiology, and Marian Devotion in the Episcopal Church's official Prayer Book and Hymnal.

In service to the Office of the Presiding Bishop, Wright prepared a memorandum on the history of the Episcopal Church's Hymnal and metrical Psalter, in their various sizes and editions, published with the Book of Common Prayer from 1789 to 1918. In preparation for his nine-day visit to Armenia with the Presiding Bishop in July, Wright prepared an 8-page survey of the history and theology of the Armenian Church and its relations with the Anglican Communion and the Episcopal Church. He also prepared a list of basic Armenian conversational and ecclesiastical terms. Wright continued his work with the Presiding Bishop's chancellor in preparation of legal and historical affidavits in support of the Episcopal Church's property claims in the case of certain breakaway congregations.

Wright wrote an analysis of a recently discovered 17th-century Russian Orthodox manuscript (penned in Latin) against the Roman Church's insertion of the *filioque* clause into the Nicene Creed; it will be published in an Eastern European festschrift under the auspices of the New York Public Library. At the initiative of John Woolverton, editor of *Anglican and Episcopal History*, and the Rev. Edgar Lockwood, he facilitated the transfer of an important source collection of Byzantine Church history documents to the New York Public Library.

Currently, Wright is completing an introductory commentary on the ecclesiastical history of the Venerable Bede as well as a series of four public lectures on the ecumenical councils of the early Church.

—Thomas A. Mason

NEHA Honolulu—more than a conference

Continued from page 9

for Eucharist, lunch, and papers by Rianna Williams (on the history of the cathedral) and Susan Witt (on Bishop Charles Henry Brent of the Philippines, later of Western New York). Carla Connell, who is researching family history, thanked NEHA members as representatives of all Episcopal archivists for the work they do not only in preserving records, but in sharing information. The cathedral, the dream of King Kamehameha IV and Queen Emma, is, according to all reports, the only Anglican church to glorify a termite by portraying one in a stained glass window! But that's another story.

A pre-dawn wake-up call was required for Thursday's visit to the U.S.S. Arizona National Historic Park, site of the *Arizona*, which sank on December 7, 1941, with 1,177 men aboard. Fittingly, the day's program continued at St. George's Church, Pearl Harbor, where the cross over the altar is made of scrap metal from the *Arizona*. Noonday prayers, lunch al fresco, and papers by Diane Wells (on Herbert Gowen, rector of Trinity Church, Seattle, and missionary to Japanese immigrants) and Stanley Upchurch (on his search for information about missionary Helen Boyle, who had served in Japan and was interned in the Philippines during World War II).

Willis Moore had accepted the invitation of the Hamilton Library of the University of Hawai'i to visit its archives and preservation departments to view work being done as a result of last year's destructive flood (*see page 13*). It was a prescient invitation perhaps, considering this year's natural disasters. Some 40 people—NEHA members and local folk—ended the day with delightful camaraderie and a buffet

supper at the home of Nellie MacLaughlin.

Visits to Foster Botanical Garden and Kuan Yin Buddhist temple, then lunch at a popular Chinatown noodle restaurant, preceded NEHA's Annual Meeting at St. Luke's Church (*see page 19*). Home to a Korean-American congregation, the church resembles a Buddhist temple. A pair of papers focused on Bishop Henry Bond Restarick, the first American bishop of Hawai'i: William Koelsch spoke on his earlier life as a "bishop in training," and Nellie MacLaughlin reported on his accomplishments as a bishop. Members visited Restarick's grave across the road from the church, then walked a short distance up the hill to Mauna Ala, the Royal Mausoleum, for Evening Prayer and addresses by the Rev. Tom Van Culin and Kai He'e Kai. The Prince Jonah Kuhio Kalaniana'ole Hawaiian Civic Club Chorale sang exquisitely and continued the music at Queen Emma's summer palace where members enjoyed a Hawaiian-style buffet and heard Leinani Keppeler speak about Hawai'i today.

Saturday was workshop day at St. Clement's Church. NEHA archivists and members of the Episcopal Women's History Project led sessions on archives, preservation, oral history, and congregational history that were helpful not only to NEHA members, but to local people who had been invited to attend. While the conference ended officially at noon, many added a visit to the Polynesian Cultural Center.

Various Honolulu churches welcomed NEHA members at services on Sunday, including St. Paul's Philippine Independent Church. That afternoon, led by Willis Moore, several NEHA members began a three-day tour of other islands.

NEHA Honolulu was pronounced by all an unequalled success!

Chang welcomes NEHA

Continued from page 8

Hawaiian, was an "interim bishop." We were not prepared for the transition. There was the matter of finances, as the Episcopal Church withdrew significant amounts of funding for clergy compensation, and the fear of standing alone was dominant. Three congregations closed during Hanchett's interim. There was also a problem of leadership development, largely nil during the Kennedy years.

The selection of Edmond Browning to be the second bishop of Hawai'i ended the transition from missionary district to diocese. Browning reminded the diocese that its missionary heritage was focused on blending mission and justice. The Browning years saw no new congregations established.

In the year before Browning's election to be Presiding Bishop, the diocese had engaged in an intensive long-range planning process. Six months before his election, he and I had developed a 10-year clergy deployment plan.

Though Hawai'i celebrated Browning's election to be Presiding Bishop, I believe the diocese's mentality shifted backward into a maintenance mode.

The Rt. Rev. Donald Purple Hart, Hawai'i's third bishop, had been an Alaskan missionary and was faced with the task of returning the diocese to a missionary mindset. Sadly, an ill-advised and shaky plan to build Episcopal Homes of Hawai'i (EHH) went badly and collapsed.

So here we are tonight. In my convention address for 2001, I said, "I feel like the guy at the end of the parade with the shovel and wheel barrow." Since then, a \$4.5-million loan guarantee, growing out of the EHH collapse, has been repaid, and all litigation has been settled.

In my convention address for 2004, I said, "We are no longer in transition." My personal vision is a diocese moving from maintenance to mission, recapturing our vision as missionaries, a diocese in which all the baptized exercise ministry, and a diocese that enables and supports the baptized in living daily their baptismal covenant. Our journey has begun.

Your meeting in Hawai'i will remind us we are part of the wider Church. You will remind us we share a common story—the birth, death, and resurrection of Jesus. You will remind us we share one faith, one Lord, one Baptism as we address the multiplicity of issues that distract us from the mission to which we have been called.

Minutes, money, and memorials subjects of NEHA's annual meeting

The National Episcopal Historians and Archivists (NEHA) held its 44th annual meeting on Friday, June 17, at St. Luke's Episcopal Church in Honolulu. The Rev. Stanley R. Upchurch, president, opened with the prayer "For a Church Convention or Meeting" from The Book of Common Prayer.

Minutes of the previous meeting were dispensed with. Sandra Sudak, secretary at the time of the 2004 meeting in Chicago, had resigned for health reasons, and in a comedy of errors, no one seemed to have a copy of the minutes she had circulated. Those minutes should be available for perusal and approval at NEHA's meeting in 2006.

Treasurer Willis Moore distributed a one-page, 11-month summary of NEHA's finances for the period June 30, 2004-May 31, 2005. The simplified report shows income and expenses, opening with a cash balance of \$3,679.37 and closing with a cash balance of \$1,028.46. As usual, most income was produced by the sale of Episcopocast books and calendars, Historic Churches calendars, and dues. The summary was a cash-flow statement only and did not take into account the money in the King-Talbot Fund invested with the Domestic and Foreign Missionary Society nor NEHA's endowment account in First Keystone Bank.

President Upchurch asked Arthur Leiby, archivist for the Diocese of Easton, to speak about the King-Talbot Fund. Leiby explained that the fund had been established sometime after 1986 to receive donations given in memory of William Talbot. The directors at the time, led by President John W. Davis and Treasurer David King, had envisioned a memorial fund that could be used for scholarships to enable NEHA members in dioceses with tight budgets to attend NEHA's annual conferences. King was especially passionate about the

need for NEHA to reach out to its members and increase its visibility and presence. Such a fund, he believed, was an appropriate way to accomplish this.

Shortly after the establishment of the William Talbot Memorial Fund, King died. The fund's name was changed to the King-Talbot Memorial Fund to reflect the donations made in King's memory. Leiby had drafted the original regulations governing the fund and now offered to revise them to meet current needs.

He reminded members that contributions can be made at any time and in memory of any "church history worker" the contributor wishes to memorialize.

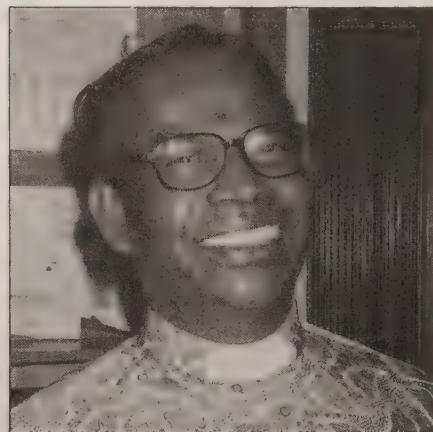
The fund was allowed to grow until this year when NEHA's board of trustees authorized its use to help bring the Venerable Batumalai Sadayandy, historiographer of the Diocese of West Malaysia, to this particular meeting that focused on the Anglican tradition on the Pacific Rim.

The board of trustees is comprised of nine members in three classes serving three-year staggered terms. The nominating committee presented a slate of Michael Strock, Barbara Turner, and Gwynedd Cannan, outgoing members eligible for reelection. With no nominations from the floor, the secretary was asked to cast a unanimous ballot in favor of the slate.

Reports were made on proposals for various publications, on NEHA's plans for a General Convention presence, and on sites proposed for future conferences.

Board member Kit Caffey and Carolyn Levensailor of the Central Gulf Coast are coordinating NEHA's 2006 conference in Mobile, Alabama; some events are planned for Pensacola, Florida, the

Continued on page 23



NEHA members (left) pose in front of St. Luke's Church. Above, Archdeacon Batumalai Sadayandy of Malacca, West Malaysia.



Books



BUILDING THE 'GOODLY FELLOWSHIP OF FAITH': A history of the Episcopal Church in Utah, 1867-1996

By Frederick Quinn

Utah State University Press, Logan, UT
(Pp. 340 + xxii, \$44.95)

There is a presumption, I believe, among readers that a book of diocesan history might normally be considered a valid alternative to sleeping pills. Diocesan histories have often tended to be dry and cold, or as Joe Friday might say, "Just the facts, Ma'am. Just the facts." Evidently nobody told Frederick Quinn. He has produced a volume of church history that is alive with strange characters, unexpected plot twists, compelling testimony, subtle humor, and... lots of facts.

The Episcopal Church often assumes the role of the counterculture religion in opposition to the dominant faith. In South America it is evangelical in contrast to Roman Catholicism, and in Dallas-Fort Worth it is Anglo-Catholic in contrast to the Baptist culture. In Utah, the religious majority has always been Latter Day Saints (Mormon). How the Episcopal Church sought to distinguish itself as an alternative to the nearly Old Testament legalism of the Latter Day Saints is a constant theme of Quinn's analysis and perhaps an explanation of how a small, always struggling diocese could produce characters of such extremes—from Daniel Tuttle, the patron saint of perseverance and hard work, to Franklin Spalding, the patron saint of Christian Socialism, to Paul Jones, the patron saint of Christian Pacifism, to Otis Charles, who "outed himself" long before Bishop Gene Robinson became a household name. Utah has experienced extremes in episcopal leadership beyond any diocese I can think of.

Quinn utilizes the long-practiced structure of dividing the history of the diocese into various episcopates. The pendulum swings of personality extremes seem to be balanced only by the one constant in all the bishops: They were "one-offs," unique individuals not easily categorized as liberal or conservative, high or low, holy or sinner. So unique are the various bishops of Utah that each new one leads the reader through an amazing adventure in faith. Quinn, recognizing that church historiography has tended in recent decades to avoid the mistake of thinking the history of dioceses is synonymous with the history of its bishops, goes out of his way to flesh out the other players in the drama, the priests, dea-

cons, and laypeople who traveled the winding path the bishops trod. Could it be that "life on the frontier" requires iconoclasts, adventurers, and daredevils to do God's will?

Perhaps because Quinn is husband of the current bishop of Utah, he feels comfortable having opinions about his wife's predecessors. (He stops the book at the year of her election, leaving the writing about her episcopate for future historians.) In gentle and respectful ways, he tells truth about the bishops, revealing warts and foibles just as honestly as he reveals spiritual gifts and talents. The characters are human, yet God uses them to establish in Utah a testimony to the power of Grace.

Quinn makes these wonderfully colorful men and women come alive through frequent use of original source materials. I particularly like the quotes from letters and diaries which give insight into the motivations and secret intentions of the players. A general selection of historical photographs was also helpful in focusing my imagination and underlining the reality of what might otherwise have seemed romantic. The photographs reveal the poverty, the struggle, and the suffering the pioneers had to endure in the early days of Utah. They show people who would not take "No" for an answer, who survived desert heat, blizzard cold, Indian attack, and Mormon persecution with true grit.

The history of the Diocese of Utah, as told by Quinn, is a story of God's Grace worked out in unexpected ways, by unlikely people doing extraordinary things in a most difficult setting with little result for a long time. It is a story that is both encouraging and disappointing. But ultimately it is inspiring as the reader comes to understand God can and does use all types and conditions of people for the eventual working out of that Holy Will. On a scale of 1 to 10, this book rates a 9 for scholarship, a 10 for production value, and most importantly a 10+ for readability. Once started, I didn't want to put it down. How often can you say that about a volume of diocesan history?

Kenneth R. Dimmick

Chaplain, St. James House, Baytown, Texas

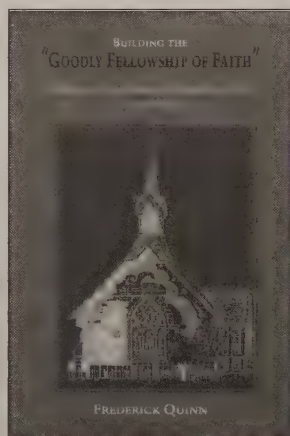
A HISTORY OF CHRIST CHURCH MELAKA of the Diocese of West Malaysia in the Province of Southeast Asia.

By Batumalai Sadayandy

Christ Church, Melaka, Malaysia

(Pp. 231 + vii, \$30.00 postpaid, from NEHA, 509 Yale Avenue, Swarthmore, PA 19081)

Founded by the Dutch in 1753 and re-consecrated by the British in 1838, Christ Church Melaka was initially an outpost for European settlers, merchants, and soldiers in South-



east Asia. In the early 19th century it became a base for Protestant missionaries determined to evangelize among Chinese migrants who had left South China for Malacca to find work. By the late 20th century, Christ Church had changed from a missionary outpost into a multi-ethnic Anglican congregation with a large Chinese and Tamil membership.

Batumalai Sadayandy presents a lucid, comprehensive, and absorbing account of the history of Christ Church from its beginning to the present. He particularly emphasizes the activities of local Christians rather than the zeal and purposes of the missionaries. He thus writes in the new paradigmatic mode that examines more closely the development of local Christian communities. By extensive examination and use of church and government archives, Batumalai Sadayandy shows how the Christian faith became indigenous to Malacca and how Christ Church was an example of this transformation, becoming an integral part of the social, political, and cultural fabric of Malaysia in the post-independent era.

Arranged chronologically, the book consists of seven chapters. They are rich with excerpts from relevant church and government archival materials, first-person accounts, reports by missionaries, bishops, and parish priests, and church membership records. This history throws light on different facets of the European, Chinese, and Tamil Christian experiences in Malacca. The diversity of the Christian communities Batumalai Sadayandy describes reveals the dynamics of conversion and church plantation in different time periods. He shows the rich ethnographic data about the extensive Chinese and Tamil Christian communities and their transnational networks, their relationship with the Anglican missionaries, their interaction with the Malay population, as well as the development of intra-/inter-ethnic relations.

Batumalai Sadayandy has given us a historical account of Christ Church Melaka which should be studied by Christian church leaders today. One lesson concerns the dynamic relationship between evangelization and institution-building at the grassroots level. Christ Church Melaka to this day remains a pioneer in founding social, cultural, and religious institutions for various ethnic communities in Malacca. The most notable institution was the Anglo-Chinese College founded by William Milne and Robert Morrison of the London Missionary Society in 1818. Its mission was to educate children of Chinese migrants and to print Christian tracts in both Chinese and Malay languages. Another significant institution is the Protestant Poor Fund, supporting the needy from the early 1850's to the present. As a modernizing agent in the local society, Christ Church Melaka is always in the forefront of evangelization and community welfare work.

The second lesson concerns the contributions of Anglican missionaries and local lay leaders. The church's success owes much to their joint efforts. The first generation of converts was keen on sharing what they had learned from the missionaries with their extended family members, business associates and neighbors, and, in general, with their ethnic

communities. Their religious fervor, Christian lifestyle, and commitment to serve the Church sharpened their role as cultural pioneers and contributed to the growth of this multi-ethnic congregation.

An equally important lesson is the cultivation of inter-religious dialogue in an Islamic context. The Malays are the largest ethnic group in Malaysia, accounting for more than half the population. By the country's constitution, all Malays are Sunni Muslims; they have been in power since Malaysia's independence in 1957. Paradoxically, this has made it extremely difficult for Malays to subscribe publicly to other religious faiths. Given this unequal power relation between the Muslim majority and Christian minorities, it would be political suicide for any Protestant congregation to act like an aggressive, American-style fundamentalist church and proselytize among the Sunni Malays.

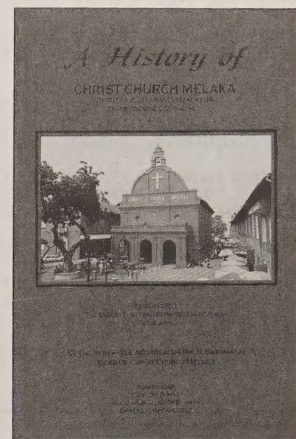
Inter-religious dialogue is not just an intellectual exercise among armchair theologians and church leaders. It becomes an important way to witness Jesus Christ in an Islamic country and to identify the Muslims as brothers and sisters under the same God. This Anglican congregation that has coexisted peacefully with the Malay-Muslim population for so long highlights an ongoing interaction between Christian and Islamic civilizations. This lesson is most important today when the new Republic of Afghanistan has sanctioned Islam in its constitution and, likewise, the new Republic of Iraq is presently debating the same matter while creating its constitution in a land that has different types of Islamic communities as well as a large Assyrian and Syrian Orthodox Christian population, Chaldean Catholics, and Jews. These constitutions guarantee the right of all religions to be practiced.

Perhaps the portrayal by Samuel P. Huntington, author of *The Clash of Civilizations and the Remaking of World Order*, of a clash between Christian and Islamic civilizations will not truly stand the test of time. Rather, this inter-religious dimension will be a constructive challenge to Christians in the West to engage in an active dialogue with people of different faiths and to develop a more sophisticated understanding of the world against a simplistic division of the globe into mutually exclusive and hostile civilizations.

A History of Christ Church Melaka is excellent. As a reference work, it is authoritative, full of insightful details, and highly readable from beginning to end. It should be essential reading for those interested in the dynamics of Asian Christianity, cross-cultural ministries, and Malaysian history.

Joseph Tse-Hei Lee

Associate professor of history, Pace University, New York
(Adapted, with permission, from the Journal of Asian Mission.)



Oral history workshop bears fruit

On June 18, the concluding day of NEHA's annual meeting in Honolulu, three representatives of the Episcopal Women's History Project presented a workshop on oral history. They were the Rev. Bindy Snyder, president; Barbara Turner, secretary; and Lucy Germany, editor of the organization's newsletter, *Timelines*.

A direct outgrowth of the workshop is occurring at St. Stephen's Episcopal Church in Wahiawa, a historic plantation town in the center of the island of O'ahu. There Shona Langford has been busy with a small tape recorder, interviewing older members of the parish and transcribing the interviews into the office computer. She is cooperating with parishioner Judy Kaupp, a teacher who was instrumental in writing the parish's history a decade ago. Together they hope

to find a way of "telling and sharing the stories" of the parish, perhaps in printed form.

Information needed

The Rev. David L. James is researching the life of the Rev. James Jefferson Davis Hall. Known familiarly as "Daddy Hall," this Episcopal priest was a prison chaplain to "hard labor" miners in Alabama, ran rescue missions in Philadelphia, Boston, and New York, and was an appointed general missionary of the Episcopal Church. Ordained in Virginia in 1895, he was buried from St. Bartholomew's Church, New York City, in 1951.

James will appreciate the loan of or direction to pictures, letters, tracts, anecdotes, etc. Contact him at 161 E. Main Street, Mount Kisco, NY 10549; phone 914-584-8770; e-mail djames1213@aol.com.

Tips for care of heirlooms

Continued from page 15

(7) Textiles, leather, and other "organic" materials will also be severely affected by exposure to water and should be allowed to air dry. Shaped objects, such as garments or baskets, should be supported by gently padding with toweling or uninked, uncoated paper. Renew padding when it becomes saturated with water. Dry clean or launder textiles and carpets as you normally would.

(8) Remove wet paintings from the frame, but not the stretcher. Air dry, face up, away from direct sunlight.

(9) Furniture finishes and painting surfaces may develop a white haze or bloom from contact with water and humidity. These problems do not require immediate attention; consult a professional conservator for treatment.

(10) Rinse metal objects exposed to flood waters, mud, or silt with clear water and dry immediately with a clean, soft cloth. Allow heavy mud deposits on large metal objects, such as sculptures, to dry. Caked mud can be removed later. Consult a professional conservator for further treatment.

As noted, these guidelines are general in nature. Professional conser-

vators should be consulted as to the appropriate method of treatment for household objects. Professional conservators may be contacted through the free Conservation Services Referral System of the American Institute for Conservation of Historic and Artistic Works (AIC), 1717 K Street NW, Suite 200, Washington, DC 20036; 202-452-9545, fax: 202-452-9328. Based on a complete description of the artifact, a computer-generated list of conservators will be compiled and grouped geographically, by specialization, and by type of service provided. A brochure, enclosed with the listing, will explain the referral system, provide information on how to select a conservator, and outline general business procedures.

"What Is Conservation?" (fact sheet), Guidelines for Selecting a Conservator (brochure), Caring for Your Treasures: Books to Help You (bibliography), and Caring for Special Objects (brochure) are also available from AIC.

"Emergency Preparedness and Response: Federal Aid for Cultural Institutions During an Emergency" (brochure) is available from NIC, 3299 K Street NW, Suite 602, Washington, DC 20007; 202-625-1495, fax: 202-625-1485, e-mail: cketchum@nic.org.

Reprinted from an AIC news release with permission of the American Institute for Conservation of Historic and Artistic Works, 1717 K Street NW, Suite 200, Washington, DC 20036; info@aic-faic.org; www.aic-faic.org.



After Katrina, all that remains of Christ Church, Bay St. Louis, is the bell tower. David Johnson photo courtesy of the Diocese of Mississippi.

Minutes, money, and memorials

Continued from page 19

diocesan headquarters. The coordinators promise attendees “a real good time” at a conference on “Religion and Architecture on the Gulf Coast.” The dates are April 25-29, a change from the usual June meeting which would have conflicted with General Convention.

The 2007 conference, a joint project of NEHA, the Historical Society of the Episcopal Church, and the Episcopal Women’s History Project, will be held in Williamsburg, Virginia, June 24-27. The focus will be on the 400 years of Anglican history in America since the settlement of Jamestown. Conference venues will include the College of William and Mary and Bruton Parish Church. A “pre-planning” committee met in Williamsburg in April. The full planning committee will meet in October.

The board reported it had chosen Bishop Robert Ihloff of Maryland to be the recipient of the 2005 Bishop’s Award. It chose not to grant the John W. Davis Award this year.

President Upchurch thanked Willis Moore for organizing a splendid conference. Moore reported the conference had 33 paid registrations as well as 10 one-day registrations by local people. He reiterated that this was the first time the King-Talbot Fund had been used and that he was pleased NEHA had been able to bring Archdeacon Sadayandy to Honolulu for he had enriched our meeting. Moore said he had enjoyed hosting the conference and hoped all had had a good time. All had!

Arthur Leiby, archivist of the Diocese of Easton, acted as secretary pro tempore for the Annual Meeting. This report is largely taken from his minutes.

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